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FOR THE CONNECTICUT EVANGELICAL MAGAZINE.

Attempts to propagate the gospel among the Indians in New-England, &c.

[Continued from p. 14.]

NUMBER V.

CHAP. I. SECTION III.

A general and brief account of the propagation of the gospel among the Indians on the island of Nantucket—An epitome of the lives of three eminent Indian ministers, two of whom, at least, (if not the other,) were at times Missionaries to their countrymen, as well as pastors to a particular church—Some useful anecdotes.

THE compiler of this work has not, as yet, met with any particular account of the propagation of the gospel among the Indians on the island of Nantucket, or of the special state of religion in early times. Mr. Matthew Mayhew observes in general, "That as in the apostolic times, the church sent forth from among themselves [Evangelists] for the conversion of the nations; so these Indians

on Martha's Vineyard did to the island of Nantucket.

Dr. C. Mather acquaints us, that after a church was embodied at Martha's Vineyard, and ministers ordained, a church of Indians was quickly gathered at Nantucket, who chose John Gibbs, an Indian, to be their minister.—He observes further, that these churches, viz. that on Nantucket, as well as that on the Vineyard, are so exact in their admission, so solemn in their discipline, and so serious in their communion, that some of the Christian English in the neighborhood, who would have been loth to have mixed with them in a civil relation, yet have gladly done it in a sacred one.

And it appears by a letter published in 1671, that Thomas Mayhew, Esq. was attentive to the religious concerns, not only of the Indians on his own island, but of those on Nantucket: "The praying Indians, both on the Vineyard and Nantucket, depend on him as the great instrument of God for their good." This is all, that I have, as yet, been able to collect.

As the great design of the Evangelical Magazine is to pro-

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mote religious knowledge, piety, and morality : And as *one* design of the present compilation is to exhibit traits of the religious character of some of those among the Indians who embraced Christianity, especially of some of their public teachers, for the good of others ; I shall, before I enter upon the history of Mr. Eliot's labors, communicate something of this kind in the present section. In the introduction it was proposed to include in this work an epitome of the life and character of distinguished missionaries.

As some of the first ordained Indian ministers were also missionaries to their countrymen, and honored by the Great Head of the church as instruments of special good to them, and furnished very satisfactory evidence, that they were endowed with a rational, Christian zeal in the cause ; it may be proper in itself, useful to some, and grateful to serious readers to give some brief account of their lives and characters, and a specimen of the speeches of some of them upon special occasions. A few anecdotes may be added, which, to some persons, may not be wholly unentertaining.

In the speeches of Indian ministers, and other Christians of their nation, the pious reader will discover, and be pleased with a vein of seriousness, and many pertinent thoughts, calculated to impress the minds of the hearers with things of the last importance : In their discourses they discover a mind deeply impressed with a sense of the reality and infinite value of *religion*, and of the consummate folly and danger of its contrary—of all vice and impiety—A mind fraught with benevolence to their families, to their neighbors, and countrymen in

general. Considering their disadvantages in respect to education, it may be allowed, that the simplicity of their style and manner, rather adds grace to their performances.

It will be pleasing to discover the great and happy change made by Christianity, respecting their sentiments, temper, manners, and future prospects.

OF HIACOOMES.

As a general account of the conversion, and public, as well as private evangelic labors of Hiacoomes, the first Christian Indian and minister on Martha's Vineyard, has been communicated already, I may be more brief in the account of him. What is written is abridged mainly from Rev. Experience Mayhew's Indian converts.—

The descent of this man was esteemed by his countrymen as mean—his speech was slow, and his countenance not very promising : He was therefore, by the Indian Sachems, and others of their principal men, viewed as a low person, scarcely worthy of their notice and regard : However, to the English he soon discovered himself to be of a friendly, modest, and inquisitive turn of mind, disposed to improve his knowledge from his new neighbors, by learning something which might be advantageous to him ; and they thought him very worthy of their notice.

Soon after an acquaintance with the English had been formed, he went to their religious assembly, and was observed by Mr. Mayhew. The steps taken by this gentleman for his instruction—the means used for his conversion, and the divine blessing accompanying them, have been briefly related in the first number.—

His following conduct, through a long life, left no doubt on the minds of his religious acquaintance of his being a real Christian; and indeed he was generally esteemed one of distinguished rank.

Soon after his conversion to Christianity, he expressed an earnest desire to learn to read, that he might be in a better way to increase in knowledge; and being presented with a suitable book, he carried it about with him, till, by the assistance of such as were willing to instruct him, he attained to what he had in view.*

As soon as Mr. Mayhew found, that Hiacoomes had gained a competent knowledge of Christianity, he employed him, as he had opportunity, to instruct, in *private*, as many of his countrymen, as would give him a hearing.

Some soon began to *hearken* to him, yet did not seem to be *duly affected* with the truths taught by him; and many *utterly rejected* them; however he persevered, notwithstanding all discouragements.

But after the epidemic, and severe sickness among them in the year 1646, many of the people being put upon serious consideration, particularly some men in power, these, and many others desired to be instructed by him.

* This good man has set a worthy example. Such examples ought to be imitated by those adults among the English-Americans, who, either thro' the cruel neglect of parents, or masters, or their own negligence and obstinacy, or from some other cause, have not learned this useful and important art. *Few*, if any at this day need remain ignorant of it, if they are not wanting to themselves. That resolution and perseverance, which many discover in matters of less consequence, would overcome all difficulties which may appear in the way.

And now the Indians began, not only to give some credit to the truths communicated by Hiacoomes; but were also awakened by what they heard, and believed, so as humbly to confess their sins, and to be concerned how they should obtain the pardon of them; and also to renounce their own gods and powows, and promise to serve the true God only. Hiacoomes could now tell Mr. Mayhew, *That this was the first time, that ever he saw the Indians sensible of their sins.*

From the year 1646, Hiacoomes was heard as a public speaker by a considerable number of the Indians: And God gave him not only *light*, but *courage* also for this work; and the Indians then said of him, "That though formerly he had been a harmless man among them, yet he had not been at all accounted of; and therefore they wondered that *he*, who had nothing to say in their meetings formerly, was now become the teacher of them all."

This is very observable, that when he enumerated before the people the sins, of which they were guilty; instead of being provoked at him for his plainness and fidelity, many of them, with tears, confessed their guilt, and promised to turn to the true God, and serve Him only, and seek for the pardon of their sins through the blood of his Son, the only Saviour of sinners.

Under a particular affliction, which must have given a deep wound to the tender heart of a parent, he exhibited a submissive temper and behaviour. God, in his Providence so ordered, that none of the praying Indians, or their children died, 'till 1650. In this year, He was pleased to remove, by death, a young child

of Hiacoomes. He was enabled to show an excellent example upon the occasion. At the funeral, none of the heathenish rites, which were once usual among them in similar cases, were to be seen, or heard—no black faces, or goods buried, or howling over the dead; but instead of these things, a patient resignation of the child to Him who gave it. At the funeral, Mr. Mayhew made a speech concerning the resurrection of the godly, and their children to life eternal at the last day; which great truth this good man, and his Christian connexions believing, mourned not, as those who had no hope were accustomed to do.

Hiacoomes evidently exhibited the amiable grace of humility. Though God gave him much success in his ministry, yet he did not appear, in any degree, to be elated on this account: Nor did he, upon this, think himself sufficient for the work of the ministry; but thought he still needed the continual help of Mr. Mayhew, to whom he therefore still resorted, that he might gain still further acquaintance with the extensive science of theology, and be better qualified for teaching the natives in public and private.* Perhaps

* It would be well, if some English-American teachers would learn wisdom, and consistency from this worthy Indian preacher—that they would use suitable human means, as far as in their power, to gain knowledge, while they profess to depend upon assistance from heaven. Too many enthusiasts are to be found, who profess to despise some important means for the acquisition of Christian knowledge, and to depend upon immediate teachings from above, by which they may be guided in their sentiments and words; and many declare, and wish to be believed upon the credit of their own assertions, that they have extraordinary communications of

none, except near relatives, more heartily and deeply lamented Mr. Mayhew's premature death, than he.—

He exhibited, as occasions required, the various graces of the Christian life.

He appeared to love his Redeemer with ardor of affection. In nothing did his love to his divine Saviour more appear, than in a rational and fervent zeal to promote his cause among the natives. While only a *preacher* among them, he was diligent in his work, fervent in spirit, serving the Lord. He plainly and faithfully reproved their sins—called them to repentance, and faith in Jesus Christ, and to holiness of heart and life; and in this cause, did not fear the face of man; tho' at first, and for several years after, he had many inveterate and powerful enemies.

After he was ordained in the year 1670, he performed all pastoral services with zeal and fidelity; and persisted in the good work, till age had so reduced the vigor both of mind and body, as to render him, in a great measure, incapable of pursuing it: However, when very much taken off from *public services*, he did what he could in *other ways*, to promote the general cause; and seemed determined to do what good he was able as long as he lived.

He survived his colleague, John

this kind. But to say the least, the public performances of many make evident, that their pretensions are vain.

A dependence upon divine teachings is an important duty, which every humble Christian will readily, and cheerfully perform; but it ought ever to be in connexion with human means, appointed by God himself for the acquisition of the knowledge of divine things, and an ability to teach them to others with perspicuity.

Tackanash, and made a grave speech at his funeral, the substance of which was taken in writing by Rev. John Mayhew:—Part of it I shall transcribe—it may be grateful to some—

“Here,” said he, “is my deceased brother. Paul said, this body is sown in corruption; but it shall be raised in strength: Now it is a pitiful mean body; but then it shall be a glorious body: Yea, however this body shall be consumed, and be, as if it had never been, as it were turned into nothing; yet the power of God shall bring it forth again, and raise it up an excellent, and glorious body: At the resurrection it shall not be as you see it is now; now every one is diversely apparelled; but all after a mean sort; but the righteous at the resurrection shall have all one uniform glory. Thus much I say as to that.”

“But I shall now speak a short word to the relations of the person deceased, especially to his wife and children. If you be desirous to *see* your father, *seek* your father, for your father went before you in every good work; therefore seek your father in every good work, and you shall find your father again; for God’s mercies are exceeding great.”

This good man standing by the grave, as it was filling, was heard to utter these words, “This is the last work, that man can do for him; the next work God himself will do.” When he spake of the resurrection, Mr. Mayhew observes, that he uttered himself with such fervency and confidence, as would have become one, who had himself actually seen the dead raised.

Rev. Thomas Mayhew, in a letter dated 1650, gives Hiacoomes this worthy character; “I

must needs give him this testimony, after some years experience of him, that he is a man of a sober spirit, and good conversation; and as he has, as I hope, received the Lord Jesus in truth; so I look upon him to be faithful, diligent and constant in the work of the Lord, for the good of his own soul, and his neighbors with him.”

To this testimony of Mr. Mayhew may be added one of Rev. Henry Whitefield, first minister of the church of Guilford, Connecticut. Being about 10 days at Martha’s Vineyard, he conversed frequently with Hiacoomes; and in a book* which he published after his return to England, he says, “I had speech with some of the Indians, (Mr. Mayhew being my interpreter;) above the rest, I desired to speak with the Indian, who now preaches to them every Lord’s day; his name is Hiacoomes: He seemed to be a man of a prompt understanding—of a sober and moderate spirit; and a man well reported of for his conversation, both by English and Indians: With this man I had often speech; and I asked him *many* questions about the Christian religion, and about his own estate before God, to all which he gave me very satisfactory and Christian answers.”

Such was the character Hiacoomes had in the former part of his life; nor did he ever forfeit, but supported it in full through a long life; and I do not learn, that his sincerity was ever called in question by any.

He was of a great age when he made the speech above at the funeral of his colleague. Rev. Experience Mayhew observes, that

* Light appearing more and more, &c.

he lived several years after it, and as he thinks, till 1690; but, for some years before his death was not able to discourse publicly to the congregation.

This gentleman further says, "I saw him frequently when I was a youth, and still remember the gravity of his countenance, speech and deportment: He seemed always to speak with much thought and deliberation. I was present, says this gentleman, when he imposed hands on Japhet, who succeeded Tackanash; he prayed and gave the charge to him; which services he performed with great solemnity; and as a good judge, who was present, observed, with very pertinent, and suitable expressions.

In his last sickness he uttered many pious expressions, and gave good exhortations to all about him; and, as was firmly believed, went into eternal rest.

"Blessed are the dead, who die in the Lord, from henceforth: yea faith the spirit, that they may rest from their labors. and their works do follow them."

A brief account of JOHN TACKANASH, who was ordained teacher of the first Indian church on Martha's Vineyard, in conjunction with Hiacoomes as pastor, in the year 1670.

HE was esteemed a person of good abilities, and of a very exemplary conversation. His mental powers were esteemed superior, not only by the Indians, but by those English, who were in any measure capable of judging of them. He used great diligence to increase his knowledge: To this end he not only applied his mind with assiduity to study, and allowed himself but a very small share of time for relaxation; but also frequently had recourse to

such English persons as took care of the Indians, for their instruction in those things, in which he apprehended, that his own knowledge was deficient.

By such means he so increased in knowledge as to be esteemed inferior to none of his own nation that succeeded him: And for a *preacher*, no Indians in those parts were thought to equal him.

Nor was he only esteemed a person of good knowledge; but he was, in his conversation blameless—was looked upon, by all that knew him, to be a very serious, and pious man—very devout and zealous in prayer, preaching, and administering the sacraments of baptism, and the Lord's supper. When there was no English pastor upon the island, some serious professors among the English very cheerfully received the Lord's supper administered by him; and it is supposed none would have scrupled it, had they understood the Indian language.

During the time of his ministry he upheld, and maintained good Christian discipline in the Church; sensible of its importance to reclaim offenders—prevent vice—promote circumspection—keep religion from being evil spoken of—and to accomplish other weighty purposes.

In the beginning of his last sickness he had a very grievous conflict with Satan, the great adversary of mankind: But having obtained the victory over this enemy, his mind was ever after calm, and serene to the end of his life.

His mind being thus quieted, he expressed a steadfast hope in the mercy of God, through the only Saviour Jesus Christ—Gave good instructions and exhortations to his own family, and such

as came to visit him—nominated three persons to the church, one of whom he desired might succeed him in the office, which he was about to lay down; and one of them accordingly did so.

He departed this life, January 22, 1684. A great number of people assembled to pay their respects to the remains of such a pious and useful man. Many appeared to lament his death. His colleague, and Japhet Hannit, in their speeches at the grave, discovered the high sense they had of his worth, and the great loss the natives sustained by his removal.—

(To be continued.)

FOR THE CONNECTICUT EVANGELICAL MAGAZINE.

A Dissertation on the inward sealing, or the Earnest of the Spirit.

Ephesians i. 13, 14. "In whom also after that ye believed, ye were sealed with that Holy Spirit of promise, which is the earnest of our inheritance, until the redemption of the purchased possession, unto the praise of his glory."

THE account which the scriptures give of the being, perfection and providence of God, and of the depraved temper and character of man, tends to confirm us in the belief, that they were written by divine inspiration: Because the account coincides so well with the knowledge we may obtain concerning these things, by a careful observation of the works of nature, and the conduct of mankind. To this kind of evidence may be added those scripture passages which relate to the common affairs of human life, and those prophetic predictions, the accomplishment of which we may

perceive, by an impartial attention to sacred and profane history. Moreover, we may have further convincing evidence of the truth of the gospel, if we consider the admirable change which the Holy Spirit appears to have wrought in the hearts and lives of some, who profess they have experienced its convicting and converting influences.

But, there is another kind of evidence, which may, emphatically, be termed *internal*; and which is peculiarly adapted to convince and satisfy *true believers*, by whom it is experienced.

"He who believeth on the Son of God hath the witness in himself." (1 John v. 10.) This inward *Witness* is, as I conceive, the same thing as the inward *Sealing* and the *Earnest* of the Spirit of which St. Paul speaks, "In whom" (i. e. in Christ) "after that ye believed, ye were sealed with that Holy Spirit of promise, which is the earnest of our inheritance, until the redemption of the purchased possession unto the praise of his glory." Eph. i. 13, 14. In Christ their head and Saviour, true believers are *sealed*, i. e. *confirmed* in their faith, and *assured* of their interest in the heavenly inheritance; which confirmation and assurance are wrought in their souls by the immediate testimony, or witness of the Holy Spirit. This, I conceive, is the true import of the term *Sealing*, as it is occurs in the above passage, and in 2 Cor. i. 22. "God hath sealed us, and given the earnest of the Spirit in our hearts."

That the *Sealing* of the Spirit is some testimony or evidence which confirms and increases the believer's faith, and assures to him a part in the heavenly inheritance, will more fully appear, if

we consider the expression as an allusion to the practice of *Sealing* as it respects things in natural and civil life.

One principal design of *sealing* a letter is to secure its contents from the knowledge and use of persons, to whom it is not inscribed. A legal covenant, transacted between one man and another, is *sealed*, to confirm and secure the contract.

In allusion also to this practice of *sealing*, Jesus Christ said, that "God the Father had *sealed* him." John vi. 27. The descent of the Holy Spirit upon Christ, and the voice from heaven, which said, This is my beloved Son, in whom I am well pleased; (Matth. iii. 16, 17.) together with Christ's divine doctrines, and the miracles which he wrought in the presence of the people, were a sufficient evidence and confirmation of his being the true Messiah; whom it was their duty to reverence and obey, and in whom they might, with the greatest safety, put their trust.

The Apostle saith of the believing Corinthians, "The seal of mine Apostleship are ye in the Lord." 1 Cor. ix. 2. They were an *evidence* of his divine call: For, the grace of God had accompanied his preaching, so that they were converted from their state of heathenism and idolatry, to the knowledge and service of the one true God. Thus his apostolical office had a *confirmation* in them, by the *effect* of his ministry, as a written agreement is *confirmed* by a *seal*.

But what the *inward sealing*, or *earnest* of the Spirit is, and how it is wrought in the soul, and discerned by the understanding of the person *sealed*, is more fully known by *experience*, than expressed by

words. Nevertheless, I shall attempt to explain it as perspicuously as I can.

I conceive it is an impressive and enlightening operation of the Holy Spirit upon the heart of the believer; by which he is delightfully entertained with a special manifestation of the glory and excellency of God and Christ, and with a glimpse of that heavenly light and felicity which enliven and entertain the blessed society of the Spirits of just men made perfect: So that he is made to rejoice with *unspeakable*, or *glorified* joy. This delightful experience tends greatly to disengage his affections from sensual things; it establishes him in the love of God, and in the belief of the truths of the Christian religion; assures him of his spiritual adoption, and union to Christ, and, consequently, of his future admission into the presence and full enjoyment of God.

This manifestation being given by the spirit of truth, after believing in Christ, it differs essentially from all delusive experiences; and is as sure a token that he is the true Saviour, who will receive those to glory who believe in his name, as the brightest dawning of day in the east, is of the approaching sun.

This I consider as the *inward sealing*, *earnest*, or *attestation* of the Spirit. And it seems to be directly and immediately adapted to excite and encourage the believer to walk in newness of life, and to confirm and secure him against infidel principles, and the alluring temptations of the present evil world.

Through the rebellion of their own depraved hearts, and the opposition of the wicked world around them, Christians have ma-

ny trials with which they must conflict. Their experience leads them to expect much tribulation in their way to heaven. And lest their hearts faint and be discouraged under the prospect of evil before them, God mercifully favors them with some special displays of his excellence, and with prelibations of future glory. In those seasons of experience they have the most refined and satisfying delight, which the rational soul is capable of enjoying on earth. And, hereby, they most clearly perceive that the spiritual and holy joys of true believers differ widely and essentially from those sensual pleasures which the impenitent so eagerly pursue. Therefore, when they are under pressing affliction, the recollection of their former sweet enjoyment, and the pledge of their future felicity, will excite their humility and patience to endure, and will strengthen their hope of obtaining seasonable relief. Thus, when God caused the waves and billows of affliction to go over the Psalmist, he, for support, seems to recollect some seasons when, it is likely, God gave him special tokens of his love and power, and gladdened his heart with the light of his countenance. "O my God, my soul is cast down within me: therefore, will I remember thee from the land of Jordan and of the Hermonites, from the hill Mizar. The Lord will command his loving-kindness in the day-time, and in the night shall his song be with me. I shall yet praise him for the help of his countenance."

A real believer having tasted that the Lord is good, and been sealed with special manifestations of his love, the impression cannot be erased from his mind; but he, like David, will be desirous for

the continuance of such experiences. "Thou art my God; early will I seek thee: My soul thirsteth for thee, my flesh longeth for thee in a dry and thirsty land where no water is: To see thy power and thy glory, so as I have seen thee in the sanctuary."

But, though these seasons of sweet delight do not often occur to the best Christians; nor, usually, continue long when they do; yet, on account of their worth and preciousness, they may be considered as the *golden passages* of their lives; and should be remembered, and thankfully improved. When Jacob fled from the wrath of his brother Esau, God met him with a wonderful manifestation of his glory and guardian protection. And Jacob said, "This is none other but the house of God, and this is the gate of heaven." And he took a stone and set it up as a pillar of remembrance; and called the name of that place *Bethel*: i. e. the house of God. Truly, there was much propriety in the name. For, the people of God, while in the state of mortality, never feel his presence so sensibly, nor have so intimate communion with him, as when he approacheth to their souls, by special manifestations of the excellence of his attributes. If any deistical persons call these things *imaginary* and *vain*; I would modestly reply: They speak evil of those things which they know not. They have not found the Messiah, whose wisdom and glory excel the fame they have heard.

How condescending is the love of God, to approach so specially to their hearts, whom his efficacious and irresistible grace converts, enlightens and purifies! A consideration of the mercy should

excite their reverential regard for his name ; and humility and self-abasement with respect to themselves. When Elijah had an extraordinary view of God's majesty and glory, so deep was his reverence, that he wrapped his face in his mantle before he conversed with him. When Job had a very clear view of the Divine character, he said, "Behold, I am vile !—I abhor myself, and repent." When Daniel, a man greatly beloved of God, had a wonderful vision of the manifestation of God's glory, as displayed in the angel of his presence, "his comeliness was turned into corruption." His own nature and character, when viewed in the light of that vision, appeared very defiled and vile. The discovery and impression were so affecting, that his bodily strength was much weakened. Similar accounts are recorded of other eminent saints.

Having given some brief description of the special *sealings* and *manifestations* of the Holy Spirit ; I may now observe, that tho' there be times when believers are favored with *special* or *extraordinary sealings* in their hearts ; yet every impressive operation of the holy Spirit, which produces in them true evangelical knowledge, love, hope and joy, and hatred to all sinful tho'ts and desires, may properly be termed its *sealing* ; provided that the effect or experience of the operation be so clearly discerned, as to assure them of their love and union to Christ.

The earnest of the believer's inheritance, of which the apostle speaks, I consider as another phrase, which implies the same thing, as the *sealing* of the Spirit. The word *arrabon* which is rendered *the earnest*, seems to be applied, to illustrate that delightful and

establishing experience, which is a pledge and foretaste of the heavenly inheritance, into the full enjoyment of which Christ will, hereafter bring his believing people.

It is easy to conceive, that the word *earnest*, used as an *adjective*, denoting the *engagedness* of the mind, or *ardor* of the affections, differs in meaning from the term *earnest*, used as a *noun*, importing a *part of the price*, or *sum promised*. But yet, giving an *earnest* may and should denote *engagedness* of mind, and sincerity to perform, in him by whom it is given.

If a man contract with his neighbor, for certain property ; and to confirm and secure the bargain, pay him, in hand, a certain sum of money, the part which he pays is called the *earnest*. And it is a pledge and security that *the whole shall be paid*. In allusion to this practice, the spiritual knowledge, love and joy which true believers experience in this life, and more especially, unusual and extraordinary measures of these graces, are termed the *earnests* of the immortal felicity, which Christ, in his word, hath promised that they shall hereafter inherit.

The giving an *earnest* differs from *sealing*, as they respect civil and commercial affairs. But they both are designed to establish and secure contracts. And they may, therefore, with propriety be both alluded to, with a view to explain and illustrate the same scriptural doctrine. For the inspired writers sometimes apply different metaphors, figurative expressions and comparisons, to explain and illustrate a doctrine, which could not, otherwise, be so fully explained and illustrated. Thus, the renewing and sanctifying influences

of the Holy Spirit, upon the hearts of sinners, are compared to *water*, and to *fire*; because each of these elements is adapted to cleanse and purify material things. (Compare Isai. iv. 4. Tit. iii. 5, 6.)

The apostle says, "Ye were sealed with that Holy Spirit of promise, which is the earnest of our inheritance—" The pronoun *which*, in this passage, is the *relative* to the word *Spirit*, or to the *effect* of the Spirit's operation, termed its *sealing*. I conceive it relates to the latter. For, the Spirit is known to us, but by its operations, or communications to our minds. Now, if the *pronoun* relate to the *sealing* of the Spirit, then, the *earnest* of our inheritance is evidently the same as the *sealing* of the Spirit.

We read of the first fruits of the Spirit, Rom. viii. 23. And the same Apostle says, "He who hath wrought us for immortal life and happiness is God, who hath also given unto us the *earnest* of the Spirit." 2 Cor. v. 5. I conceive, he means, they had received some communications of the Spirit, as *love*, *joy* and *peace*. Which may be termed the *first fruits of the Spirit*; because they precede the full vision and enjoyment of God; and are of the same nature as (though not in equal measure to) the love, joy and peace of the *glorified* saints. Now, these effects and graces of the Spirit being the *earnest* of the believer's inheritance, they may, with much propriety, be considered as the *sealing* evidence of his union to Christ, and of his future admission into glory. For, the *earnest* of the Spirit, is a *pledge*, or *token*, given to confirm and assure the person, to whom the inheritance is promised. And the inward *sealing* of the spirit is

designed to establish and confirm the believer; and seems to have a very direct tendency to this purpose. Nor can I conceive of any argument, which can be adduced to prove that a believer can receive the *earnest* of future and eternal glory, without being at the same time, and by the same experience, *sealed* to the day of complete redemption.

That holy *love*, *joy* and *peace* are the graces by which the believer is *sealed*, will obviously appear, if we consider that to those who *love* God, and *rejoice* in his name, are made the promises of eternal life and blessedness. For, if we can discern in ourselves the temper and character, which, according to the testimony of the scriptures, qualify us for heaven, we have good assurance that we have the *faith* of God's *elect*. Agreeably to this, the primitive Christians had an hope in God, an hope which would not disappoint nor make them ashamed; because the love of God was shed abroad in their hearts, by the Holy Ghost, which was given unto them. And agreeably to this, the Apostle prays for the believing Romans. "Now the God of hope fill you with all joy and peace in believing; that ye may abound in hope, through the power of the Holy Ghost."

The *love* and *joy* of believers imply some spiritual *discernment* or *knowledge* of the Being whom they *love*, and in whom they *rejoice*. And their inward *peace* implies a suitable apprehension of the divine character, to whose government they feel reconciled, and thro' whose gracious and immutable promises they are assured of the pardon of sin, and of a final admittance into the full enjoyment of God.

Therefore, since the happiness of heaven, consists in the *knowledge* and *love* of God, and in *rejoicing* in the perfection of his name and government, we may consider the holy *love*, *joy* and *peace* which believers experience in this world, as the delightful, establishing and *sealing earnest* of their future and eternal inheritance.

From the nature and design of the inward *sealing*, or the *earnest* of the Spirit, we may infer the necessity and importance of faith in Christ. None but true believers experience the love of God shed abroad in the heart by the Holy Ghost. And, therefore, unbelievers, as such, cannot be assured of eternal salvation. Their hopes of future glory are delusive and vain.

We may reasonably and scripturally conclude, that some real Christians experience a greater measure of the inward *sealing* of the spirit, than others. God qualifies his people according to their different employments, which he assigns, and their trials, through which he calls them to pass. But, if any who bear the Christian name, have no experience of this delightful and assuring *sealing*, it concerns them to examine themselves, and enquire whether they have that evangelical faith which is essential to salvation, and without which no one can be *sealed* to the day of complete redemption. The Apostle saith of the believing Ephesians, "*After* that ye believed ye were *sealed* with that Holy Spirit of *promise*." To *seal before* believing, would be like setting a *seal* to a mere *blank*. We must first be convinced of our sin and guilt, and of our unworthiness to receive forgiveness of God; our hearts must be broken for sin. Having apprehension of his mercy

in Christ, we must truly repent, and receive the glorious Redeemer, as our Prophet, Priest and King, relying upon him alone for salvation. When we are thus divested of all our self-dependence, and have our trust alone in God, we are his *believing* people; whom he graciously owns, seals and sets apart for himself; that we may walk in newness of life, live to his glory, and shew forth his praise, who hath called us out of darkness, and a state of total depravity, into the light and liberty of the gospel. For, "God dwelleth with him who is of a contrite and humble spirit to revive the Spirit of the humble, and to revive the heart of the contrite ones."

Some are of opinion, that none experience the *sealing* assurance of the Spirit in this life. Others think it is very uncommon that any, even of those who are real Christians, are *assured* of eternal salvation. But they seem to err, not knowing the scriptures, nor the power of God. For, Christ manifests himself to his regenerate people, as he does not to the unbelieving world. He says, "If a man love me, he will keep my words: And my father will love him; and we will come unto him and make our abode with him." The passage seems to imply, that they will come unto the believer's soul by the approving, comforting and assuring influences of the Spirit. The expression is indefinite: It is not limited to any particular person, or time. "If a man love me," &c. True religion is the same now, as in the first ages of Christianity.

The *sealing* of the Spirit is "the *earnest* of our inheritance, until the redemption of the purchased possession." The *purchased pos-*

seſſion is the church, which Chriſt hath purchaſed by his ſufferings. And the *ſealing*, or *earnest* of the Spirit ſeems to be a favor given to each member, and to all believers, in ſucceſſion, age after age, until they be completely redeemed and preſented faultleſs before the preſence of his glory. It is a favor which Chriſt *promiſed* his people (John xiv. 21.) Therefore, they are ſaid to be *ſealed* with that Holy Spirit of *promiſe*.

Some are of opinion that none, in this life, experience that effectual operation of the Spirit and change of heart, in which the *new birth*, or regeneration conſiſts. To be raiſed from the dead at the general reſurrection, when “this mortal ſhall put on immortality,” (which is commonly called *glorification*,) they conſider as the *new birth*, which is ſo much ſpoken of in the New Teſtament, and which Chriſt taught to Nicodemus. The term *new birth*, they think, implies too great a change for any to experience in this life. But, the caſe ſeems to be, it implies more than *they* have experienced. They are, therefore, unwilling to aſſent to the truth of the doctrine: And, conſequently, they appear to be equally ignorant of the nature and myſtery of *faith*. For, *faith* is produced in the heart in its *regeneration*. They faintly allow that we muſt be *reformed*, to be duly qualified for heaven. But, their idea of *reformation* ſeems to extend no further than their fancying themſelves into an apprehenſion, that Chriſt died for them, and for all mankind, and in partially breaking off from ſinful, or inconvenient practices, which ſtand in the way of their purſuit of ſelf gratification. But, were wiſdom to enter into their hearts and knowledge to be pleaſant to their

ſouls; were they to experience that true liberty and ſweet enjoyment, which are peculiar to the ſaints, they would change their ſentiment, and without a double heart, plainly ſpeak, as do the ſcriptures: “Whoſoever believeth that Jeſus is the Chriſt, is born of God. And whatſoever is born of God overcometh the world. And this is the victory that overcometh the world, even our faith;” which was given in our *regeneration*; they would ceaſe to ſpeak againſt the moſt eſſential truths of the goſpel. For, when the heart of the raſh underſtands and receives the truth as it is in Jeſus, then that which they had not known they conſider, and admire.

How deluſive and vain is their idea who live impenitent and un-renewed while in this world, and expect to experience *regeneration* at the general reſurrection! For, the ſcriptures ſay, that “thoſe who do evil, and believe not in Chriſt, ſhall die in their ſins, and at the reſurrection, ariſe to damnation.” They never live to the glory of God; their works are all evil; their perſons are under the curſe of his law. Therefore, if they die in unbelief, they muſt, at the reſurrection, awake to their ſurpriſe, retaining that nature and diſpoſition by which the wicked are like the troubled ſea, when it cannot reſt. When thus it ſhall be, how applicable to them will be the appellation which God, by the mouth of Jeremiah, gave to Paſhur. “The Lord hath not called thy name Paſhur, but Magormiſſabib:” i. e. *a terror to thyſelf*: or, as it is rendered in the margin of ſome bibles, *fear round about*.

From the nature and deſign of the inward *ſealing* or the *earnest*

of the Spirit, we may also infer the happiness of true believers. As in a legal written covenant or obligation, the *sealing instrument* leaves its *image* upon the wafer, or other quality *impressed*; so God instamps his *image* upon their hearts whom he *seals*. "The *new man*, after God, is created in righteousness and true holiness." And true believers, with open face, beholding as in a glass the glory of the Lord, are changed into the same image, from glory to glory, even as by the Spirit of the Lord. And in this image consists the happiness of the children of God. What he loves and approves, they, in measure, love and approve. The glory of the Lord shall endure forever: The Lord shall rejoice in his works. And they, being conformed to him, will approve of and rejoice in the perfection of his name, and the eternal duration of his glory, and love him for all his works and dispensations.

In this world they have tribulation, and may pass through many scenes of pressing affliction; and though, sometimes, through the power of indwelling sin, the evidences of their salvation may be interrupted or obscured; yet, at other times, they have peace in Christ, and are of good cheer, considering he hath overcome the world. In the *prelibations* and *earnests* of the Spirit, they have *ineffable joy*. But, what is a drop of water, in comparison with a never-failing fountain? In the presence of God is fulness of joy, at his right hand are pleasures forevermore.

"He freely feeds them now,
With tokens of his love;
But richer pastures he prepares,
And sweeter streams above.
Unnumber'd years of bliss
He to his sheep will give;

And while his throne unshaken stands,
Shall all his chosen live."

Christians having tasted that the Lord is good, and experienced the sweetness of the inward *sealing* of the Spirit, they may, at times, feel constrained to speak of the glory of God's kingdom, and talk of his power, in the hearing of the careless and profane, with a view to excite their attention to the importance and pleasure of true religion. But their experience being hidden from and unknown to the un sanctified heart, they will be much exposed to be censured and rejected, as imaginary persons, and vain pretenders. They will, therefore, generally be more free and delighted in the company and conversation of those whom they consider as the children of God. For, those, to whom he hath given a new heart and a pure language, can serve him, with one consent. The heart of the convinced sinner knoweth its own bitterness; and a stranger to experimental religion doth not intermeddle with the joy of true believers. The unbelieving world knoweth them not; because it knows not Christ.

The imperfections of Christians are so many and great, that they sometimes doubt of the sincerity of each other's profession. But, heaven is a place of clearer discernment, and of complete felicity. Ere they arrive to heaven, the *seal* is in their *hearts*; but there it will be visible in their glorified *bodies*. The society into which they will be admitted and the radiant glory, with which they will be surrounded, will evince to the view of all beholders, that they are the redeemed of the Lord. "His servants shall serve him. They shall see his face; and his

name shall be in their foreheads. And there shall be no night there; and they need no candle, neither light of the sun; for the Lord God giveth them light.

Doth God give to his people true *faith* in his Son, and *seal* them to the day of redemption? His design in so doing is "unto the praise of his glory." May they trust in him at all times. In the day of prosperity may they be joyful, but humble. In times of adversity may they consider, and not faint: For, he is faithful who hath promised. He will cause all things to work together for their good; and, in his time, favor them with such manifestations of his glory as shall subserve his wise purposes. God is sovereign and wise in the bestowment of his favors. Lest his people be vain-glorious and too highly exalted in the sweetness of communicated grace and so idolize their experiences, he sometimes crosses their requests (2 Cor. xii. 7—9.) If they trust in Christ, glory in the Lord, and walk closely with him, the suitable favors which he will give them, in his time, will be most satisfactory to them. If they delight themselves in the Lord, he will give them the desire of their hearts. The scriptures are their rule of life. May they "take heed to them, as to a light which shineth in a dark place, until the day dawn, and the day-star arise in their hearts:" i. e. until they arrive to perfection of knowledge and felicity. May they live in the Spirit, and walk in the Spirit; (which is the sum of all true religion;) that when Christ shall appear to judge the world, they may meet him, with expressions of praise and exultation, like those of the prophet: "Lo, this is our God; we have waited for

him; and he will save us: This is the LORD; we have waited for him; we will be glad, and rejoice in his salvation."

C. A.

A Dissertation on the Harmony of Christianity, or the agreement of its various parts with each other, and with the whole.

INTRODUCTION.

AMONG the various subjects of discussion which occupy the ability of literary men, few are equally important with that of the truth and divinity of the holy scriptures.

Opposition to these sacred books, has employed the pens of many adversaries; and to destroy their authority is a leading object of the system of modern philosophy. Indeed, the whole system of religion and morality, natural and revealed, is the object of attack by the unbelievers of this day. This however is so far from subverting the cause of truth, that the ultimate effect will be directly the reverse.

This opposition has already occasioned many able defences of religion and morality, and several arguments in defence of the truth have been adduced, highly important; which have not been heretofore improved, or not in a manner equally clear and demonstrative.

The subject, however, is not exhausted; the arguments in favor of Christianity are numerous, as they are weighty. Among these, and which is highly worthy of the attention of Christians, is the argument drawn from the harmony of its various parts, with each other, and with the whole system.

A statement of this argument

will be attempted in the following dissertation.

In the proposed discussion, the leading articles of natural religion will pass in review, as these are assumed in the Christian system, and indeed cannot be separated from it.

As it is apprehended that the apostle Paul had this argument in view in his letter to the Corinthian church, in the words recorded, 1 Cor. ii. 13. This passage will be adopted as the motto for the following dissertation.

The apostle having spoken of the sublime truths of the gospel, adds the following sentence : " Which things we speak, not in words taught by human wisdom, but in those taught by the Holy Ghost ; comparing spiritual things with spiritual."

The comparison here instituted is not between things material and immaterial, or even between those which are moral and immoral, but things or truths spiritual or holy in their nature are compared with each other, and exhibited in mutual agreement and harmony ; so that they produce reciprocal evidence for the truth and divinity of each other, and of the whole.

In elucidating this sentiment, we shall be led to treat of the religion of the gospel, with the truths of natural religion involved in it, as exhibited to us in the doctrines of the bible, in the experiences of Christians, and in a practical submission to its commands and institutions, and the dissertation will be closed with a few inferences.

PART I.

On the doctrines of Christianity.

ADMITTING in our conceptions the existence of an original, intelligent Being, independently and eternally possessed of

all natural perfections, without limitation ; and also the existence of rational, finite beings, susceptible of the knowledge of that Being, and of their respective relations to each other and to him, we shall arrive, by a short deduction, at the idea of rational happiness, consisting in the union of limited, intelligent beings to each other, and to the original Being. We shall also conceive of that Being as conscious of his own capacity for happiness, and that of the limited intelligence whom he beholds ; or that he clearly perceives the tendency of mutual kind affection to the happiness of rational beings, and therefore unites to it, or acts in the manner which he knows to be best adapted to the most perfect state of rational existence. This perfect state evidently consists in mutual love. This is therefore the character of that original Being, and the standard for the actions of limited existence ; or " God is love, and he that dwelleth in love dwelleth in God, and God in him."

That such an original Being of unlimited attributes, really exists, is certain from the existence of limited beings, and if he exists at all, he exists necessarily, and is the author of all limited existence ; and knowing that the felicity of rational existence consists in benevolent affections, and flows from it, we must choose it, for God is love.

Thus we obtain the idea of moral perfection in God, and that a conformity to this must be the highest excellence in creatures.

That as God is the creator and preserver of all, and is infinitely perfect, the government of the world belongs to him, that he should dispose of his rational creatures according to his own pleas-

ure, and that their actions should be under the direction of his will ; or we see the ground of the providential and moral government of God over angels and men.

From the same source we trace the idea of moral obligation, or the duty of rational creatures to employ their abilities for the happiness of intelligent existence ; and that this obligation is proportioned to the value of general happiness and their ability to promote it :

That it belongs to God to direct their exertions for this object, and that this divine will, made known to them, must be the rule of their actions.

As a departure from this rule must be criminal for the reasons and to the degree just stated, the transgressor deserves punishment, in proportion to his obligations, and the tendency of his actions against general happiness.

From these sources we arrive at the idea of moral government, in the system ; of the perfect law of God, the obligations of man, the sanctions of law, and of final retribution. Such must have been the original law of God, and the obligations of man.

Transgression of the divine law is called sin, and the transgressor is the proper subject of punishment, as already stated.

Such is the government of God over men ; and the state of alienation from God, which is most evidently common in our nature, is a plain proof that we are sinners, and justly exposed to punishment proportioned to the degree of our crimes.

Thus far the primary truths of natural religion agree with each other, and with our natural notions, and they perfectly coincide with the doctrines of revelation.

A consciousness that we are sin-

ners is attended with a conviction that we are exposed to suffer the expressions of divine displeasure, and that we deserve it, in a punishment proportioned to our guilt.

In estimating the degree of our guilt, we are led to weigh the good opposed by our sin, the degree of our opposition, and the knowledge, or means of knowledge we possessed, of our duty. As the tendency of our sin is opposed to the perfection of the moral system, or to the glory of God and the good of rational creatures, we are convicted of guilt in one respect, infinite, as opposed to infinite good. In respect to the degree of opposition, and the means of knowledge of our duty, it is finite and admits of very different degrees. The result suggested by reason, is that we are exposed to a punishment limited in degree, but endless in duration.

The holy scriptures confirm the dictates of reason on this momentous article.

They abundantly teach the doctrine of the eternal punishment of the finally impenitent.

As the rebellion of man consists in opposition to the general good, it is evident that in a perfect government, such as that of God, punishment cannot be remitted and the sinner restored to the divine favor, unless this can be done in consistence with that unchangeable standard of moral rectitude. The general good must be as effectually secured, as by the infliction of deserved punishment.

How this can be effected, and the sinner be pardoned and saved, reason can furnish no information. With regard to this, "reason pursued is despair."

The holy scriptures confirm the decision of reason respecting the

hopeless condition of the sinner, without the intervention of supernatural revelation. They announce a way in which the pardon and salvation of sinners can be united with the glory of God, and the good of his kingdom. And, what is more, they reveal this way, even "the new and living way into the holiest by the blood of Christ."

The gospel doctrine of the redemption of sinners by Jesus Christ corresponds to the scheme of truth, already mentioned, as testified by reason and revelation, and opens a glorious door of hope for the guilty. It supports the rectitude of divine government, in all its parts, especially in the punishment of sin, and reveals a way in which the righteousness of that punishment is abundantly established, even in the pardon and salvation of the sinner.

This is by the introduction of the Lord Jesus Christ as the substitute of the guilty.

From the holy scriptures we learn that our Redeemer is truly divine, the creator, law-giver and judge of man; a person therefore of infinite dignity and worth: That he assumed our nature into a personal union with his divine nature, and was "God manifest in the flesh," capable of subjection to his own law: That as such he undertook to be mediator between God and man, and by his obedience to death, in our nature, he vindicated the perfection and supported the honor of the divine law, respecting its precepts and sanctions, at the least, as much as it would have been vindicated by the infliction of the threatened punishment on the transgressor.

By his voluntary subjection, in our nature and place, to this law, he clearly evinced that in his gov-

ernment of man he treated him as he would himself be willing to be treated, in a change of circumstances.

Hereby he abundantly evidenced the righteousness of God in his retributions to the guilty, according to the threatenings of his law.

The nature of the case admits of no higher evidence of the rectitude of a ruler, in his government, than his voluntary submission to it, by placing himself in the condition of the subject.

The doctrine of the two natures, in Christ, the divine and human, harmonizes with that of his atonement for sin. Had he not been truly God and equal with the Father, his ability and character would have been totally inadequate to the work of redemption. As a creature, he would have owed to God the utmost he could perform, on his own account; and the merit of his obedience would have been only proportioned to the limits of his nature. Therefore in both these respects, he would have been totally unfit to be the substitute for the guilty; and his utmost obedience and sufferings would have been of no avail for our redemption.

Had he not been a creature, he could not have assumed the place of a servant, or have become subject to the commands and sanctions of the divine law.

Had he not been man, he could not have been a proper substitute for us, nor would his obedience and death have laid a foundation for our redemption. Therefore, "He took not on him the nature of angels, but he took on him the seed of Abraham." "Being found in fashion as a man, he humbled himself and became obedient to death, even the death

of the cross." And "the Lord laid on him our iniquities." "He bare our sins in his own body on the tree, and by his stripes are we healed."

It was requisite the Mediator should be both human and divine: Human, that he might be under the law, in our place: Divine, that his ability and worth might be equal to the perfection and dignity of divine government;—"that he might have somewhat to offer," and his atonement avail to the redemption of his church. He must be "the seed of the woman," as well as the "mighty God." "A virgin must bear a son, whose name is wonderful, and God must be manifest in flesh."

His humanity qualified him to obey and suffer for us, in our nature; and his divinity gave infinite worth and dignity to the work which he finished on the cross.

We are now led to notice the agreement and connexion between these truths, and that of the Divine Trinity in unity.

This doctrine is abundantly taught in the holy scriptures, or in the language of our public standards, "there is one God in three persons, the same in substance, equal in power and glory."

In all respects, in which unity is a perfection, *God is one*. In all respects, in which trinity is a perfection, he is three. "There are three who bear record in heaven, and these three are one."

This doctrine being admitted, we can readily conceive of our Lord Jesus Christ as being the true God, possessed of all divine perfections and the author of all divine works, in his original nature; but in his humanity, as inferior and subordinate to the Father; "as God's servant, the

angel of the Lord, and messenger whom he hath sent."

We may also from hence have rational conceptions of the divinity of the Holy Ghost, and so of his agency in the application of redemption; and the triune Deity is manifested and glorified in the salvation of the redeemed church.

The doctrine of the believing sinner's justification by faith thro' the atonement of Christ, is closely connected with redemption by his obedience to the death.

By this we are taught that the believing sinner is delivered from condemnation, and entitled to the favor of God and eternal life; not on account of any personal desert, or any thing performed by him, but wholly on account of the righteousness and atonement of Christ.

"Not by works of righteousness which we have done, but according to his mercy he saved us," and we "are justified freely by his grace, through the redemption which is in Jesus Christ, whom God hath set forth to be a propitiation, through faith in his blood, to declare his righteousness for the remission of sin"—"that he might be just, and the justifier of him who believeth in Jesus."

Were the Mediator nothing more or greater than a creature, though the first and greatest ever created by God, it has been shewn he could make no atonement for sin by his obedience and death. First, because his ability and worth would be finite and so bear no proportion to the infinite demerit of sin. Secondly, because that however he was exalted in the scale of created existence, he would still owe the utmost he could perform to his Creator, on his own account and could do nothing as a substi-

tute for the guilty, and his obedience or sufferings could merit nothing in favor of the believer.

He must be received to the divine favor on his own account, or be rejected.

But admitting the divinity of Christ, and the consequent sufficiency of his atonement, the believing sinner's justification by faith in his perfect righteousness, is agreeable to the analogy of faith; and is wonderfully adapted to glorify God by supporting the perfection of his government,—to humble the sinner, and to magnify sovereign grace.

Justifying faith imports that the divine government is perfect, that the sinner's condemnation is just, and that God is righteous in taking vengeance. Therefore the obedience and death of Christ for our offences, are the most decided divine testimony to the perfection of that government, and the malignity of sin, and therefore highly acceptable to God and a proper foundation of pardon and life to the sinner, so connected with him by divine faith, that the favors granted to him are evidently bestowed altogether on account of the merit of Christ.

"Where then is boasting? It is excluded." "Do we then make void the law through faith? God forbid. Yea, we establish the law."

This truth will appear with still greater clearness from a view of the distinguishing qualities of justifying faith.

This faith consists in such a belief of the gospel on the testimony of God, as involves an acquiescence of the heart in the mediatorial character and work of Christ.

But the heart which truly approves this character, necessarily approves the divine government,

is reconciled to God, condemns sin, and repents of it, admires and adores the divine Saviour, for his mediatorial undertaking and work, in which the law of God was magnified and made honorable. Therefore he admires the free grace of the gospel, and trusts in Christ alone for salvation.

The doctrine of regeneration, by the Holy Ghost, as necessary to salvation, coincides with the truths immediately preceding, with the perfection of divine government, and total depravity of man. These doctrines being admitted, it follows that if the sinner is reconciled to God, and united to Christ by faith, it must be produced by the supernatural agency of the Holy Spirit. So true it is that except a man be born again—of the Spirit—and from above, he cannot see the kingdom of God or enter into it.

That gracious transaction in the divine trinity, called by Christian writers, *the covenant of redemption*, and variously expressed in the holy scriptures, is fundamental to the work of redemption, in all its parts.

By this the eternal word, in his personal distinction, engaged to assume our nature and act as our substitute, in fulfilling all righteousness, and making atonement for sin by the sacrifice of himself.

The Father engaged that he should be supported and accepted, that he should see of the travail of his soul till he should be satisfied, and be exalted to divine dominion in his whole person, and even "glorified with the Father, with the same glory which he had with him before the world was."

The Holy Spirit in this covenant consented to rest on the incarnate Saviour, without mea-

sure ; to inspire holy men to publish to others and commit to writing, for the benefit of the church, in all ages, the revealed mind of God ; to renew and sanctify the vessels of mercy and effectually work in them to will and to do, so as ultimately to bring them to glory ; even all those whom the Father gave to Christ as the reward of his sufferings, and his crown of glory.

The covenant of grace, as it is termed by theological writers, is nearly connected with that of redemption.

This consists in the gracious promises of God to believers in Christ, on account of his finished redemption.

This covenant was administered to Adam in the promise respecting the seed of the woman : To Noah in the ark, and in the rainbow : To Abraham in the promise of his seed in whom " all the families of the earth should be blessed." It was wrapped up in the prediction of dying Jacob respecting the tribe of Judah—of the coming of the Shiloh and the "gathering of the people to him : " To David in the promise of a son to set on his throne forever : To Isaiah that he should reign in Mount Zion, in Jerusalem, and before his ancients gloriously. As the time of the Redeemer's incarnation approached, the grace to come to us by him was more clearly announced. It was foretold that he should be bruised for our transgressions, that the chastisement of our peace should be on him, and by his stripes we should be healed ; and that Messiah should be cut off, but not for himself.

Finally, in the new testament, this gracious covenant is propounded in the most explicit terms, " He who believeth shall be fav-

ed." " All whom the Father giveth to me shall come to me, and him who cometh to me I will in no wise cast out."

All the promises of this covenant rest on the stability of the covenant of redemption, and cannot fail if that be fulfilled. But that is founded on the counsels and the perfections of God.

This leads to a direct consideration of the doctrine of the decrees of God. By which we understand his eternal, unchangeable purpose, respecting all events, all creatures, and all their actions.

It is not designed at present, to collect the scriptural arguments for the proof of this very important doctrine. It results directly from the perfections of God, and is as much an essential truth of natural religion as of that which is revealed. It is implied in the covenant of redemption and of grace. It is at the foundation of the whole mediatorial system, with all its most interesting and diffusive fruits and consequences, through the successive ages of the world, to its final dissolution ; yea, thro' the undescribed, the unlimited duration of eternity.

That all who shall be finally saved from among men, were " from the beginning chosen to salvation, through sanctification of the Spirit and belief of the truth," is so evidently a branch of the general doctrine that it will not be questioned where that is admitted.

The doctrine of the saint's perseverance and final glory, rests on many scripture declarations, on the gracious promises of God to all his redeemed, on the covenants of grace and redemption, on the power and grace of Christ, and many truths which have already passed in review.

The resurrection of Christ from the dead, is an important and essential doctrine of Christianity and in a sense, fundamental. So that if this were false the whole system must be given up. This doctrine harmonizes with the divine types and promises which preceded the incarnation—with the prophecies of Christ himself—it is attested by his inspired apostles, and they wrought many miracles in his name for the confirmation of the truth testified, and with the truth of this is intimately connected the truth of all the subsequent articles of Christianity.

The future resurrection of the bodies of the saints to an immortal life in heaven, is so inseparably connected with the resurrection of Christ, that the latter having taken place, the former is placed on the ground of equal certainty; as the holy apostle Paul has clearly proved in the fifteenth chapter of his first epistle to the Corinthians.

Indeed, the resurrection of the dead, both the righteous and the wicked, the general judgment and final state of believers and unbelievers, are abundantly revealed in the holy scriptures.

These doctrines agree with that of the accountability of man, the righteousness of divine government, the doctrine of redemption by Christ, and with all the promises and threatenings of the holy scriptures. They will not be questioned by those who believe the Christian system in general, and have any proper discernment of the excellence and consistence of its several parts.

This brief view of natural and revealed religion, as to the agreement of the respective doctrines of each, affords no inconsiderable evidence of the divine origin of

Christianity. But this will be more fully manifest from attending to it as existing in the minds of good men, and powerfully influencing their views and affections.

(To be continued.)

FOR THE CONNECTICUT EVANGELICAL MAGAZINE.

A serious address to professing Christians, on the duty and vast importance of acting with steady and persevering vigilance, wisdom and fortitude in the spiritual warfare.
(Continued from p. 126.)

IN view of the preceding illustration of the general orders addressed by the great apostle to his fellow-Christians, it may be obviously remarked, That when sinners are truly converted, they have much more to do, than merely to give thanks to God for his wonderful grace, and to sit down and congratulate themselves upon and rejoice in their own happy condition. They are not, immediately upon their conversion, to consider their condition as resembling that of soldiers, who at the end of a successful war, return in triumph, to spend the residue of their days in peace, free from the fatigues and toils of war, and in the enjoyment of the blessings for which they have been contending; but they are to view it, as bearing a greater resemblance to that of soldiers just enlisted, and engaging in a warfare for life; in which they must serve, and watch, and fight, to the end of their days with the certain expectation of final victory and triumph to all those, who persevere to the last, and faithfully observe and obey the orders of their Prince.

We may further remark, how unlike to what Christians *ought to be*,

those professing Christians *are*, who give way to unwatchfulness, carelessness, indolence, ease and sloth ; and instead of standing fast in the faith, are easily shaken, and suffer themselves to be turned or drawn away from it, by the flatteries or frowns, or subtle artifices of its enemies. Wherefore, the application of what has been illustrated, may be by way of serious exhortation to professing Christians, to comply with the directions, to watch, to stand fast in the faith, to act the man, to be strong. Of the vast importance of this comprehensive duty, we surely cannot entertain a doubt, or fail of perceiving numerous and weighty motives to it, if we duly consider the following things ; which are here subjoined, as well for the purpose of further illustrating some of the particulars already suggested, as to recommend and enforce the exhortation, viz.

1. The cause in which we have visibly enlisted, and for the support and success of which, we are required to watch, to stand fast, &c. is the most important and interesting that ever existed, or can be conceived. It involves the glory of God, and the most precious interests of the intelligent creation.

A most daring and impious rebellion hath broken out against the Most High. It is headed by Satan, who was once a distinguished prince among the angels, and seconded by great numbers of those, once holy, but now, apostate spirits. Into this rebellion mankind have been drawn, by the artful management of the first apostate.

Christ hath undertaken to crush this dreadful rebellion—to bruise the Serpent's head—to destroy the works of the devil. The full accomplishment of this great de-

sign will comprise the grandest display of the infinite perfection and glory of God—the fullest establishment of his authority—the complete recovery and eternal salvation of an innumerable multitude of the sinful, ruined race of man—an inconceivable addition to the knowledge and holiness, joy and happiness, of all holy creatures—and the complete disappointment of Satan and all his persevering adherents as to their ultimate end, and their reduction to a state of the most absolute subjection as vanquished enemies, under the feet of their conqueror, suffering the vengeance due to their crimes.

Though Christ, by his obedience unto death, laid the foundation for and insured the full accomplishment of this great design ; yet much remained to be done, in order to the actual attainment of all these ends. Among other things, Christ's kingdom must be set up and maintained in the world, in opposition to Satan's, and finally prevail over it. Those of mankind, who are to obtain the salvation which is in Christ Jesus, with eternal glory, must be delivered from the power of sin and Satan, and obtain the victory over them. In accomplishing these ends, which are all comprised in and necessary to the success of Christ's great design, he makes use of means and instruments. Among the means which are made effectual to these important ends, the gospel or word of truth holds a distinguished place. They who by reading, preaching or writing, or by their profession and practice, and persevering steadfastness in the faith—they who in any or all of these ways, clearly exhibit, and properly maintain, and successfully recommend and

enforce the gospel, are *instruments* under Christ, and by assistance derived from him, towards pulling down the strong holds of sin and Satan, destroying the works of the devil, and maintaining and building the kingdom of Christ. Every advantage which, in these or any other ways, any are enabled to obtain, over sin or Satan, in their own souls, or in in others, and every degree of spiritual light, holiness or comfort, thus produced, effected or obtained, contributes something towards the success of the great design, which Christ is carrying on, and towards the overthrow and destruction of his enemies.

Though, to some, the advantage which any individual, as a subordinate agent, may obtain, against sin and Satan, by watching and standing fast in the faith, and all the benefit thence resulting, may seem such a mere trifle, as can have no influence in regard to the final success of Christ's grand undertaking; yet *every such trifle* makes one of that innumerable multitude and variety of steps, in the progressive accomplishment of this great design, by which the good to be obtained by it, is accomplishing, and will at length be completely attained, and *necessary* to the perfection of it; even as every particle of water in the ocean is one of the innumerable multitude of particles of which that vast body of water is composed, and necessary to make the quantity complete.—Should not, and will not, this view of the infinite importance of the contest, which Christ is conducting to the most glorious issue, and of the necessity and subordinate influence of the faithful exertions of his servants, in bringing it to the issue designed, *operate* as

a powerful motive with us, who have given up our names to him, to comply with and execute his orders, To watch, to stand fast in the faith, to act the man, and be strong?—Especially when we consider

2. That the enemies opposed to the success of the general cause, in which we are engaged, and to our personal salvation in particular, are exceedingly numerous, subtil, crafty and powerful.

Within, we have a deceitful, treacherous and wicked heart, exceedingly prone to backslide, and to depart from the living God; yea, a heart, which is deceitful above all things, and desperately wicked—at least, some awful remainders of it in case we are Christians indeed. Surely then, it concerns us to watch our heart—to keep it with all diligence!

And as to the enemies from *without*, what human mind can count their number, or calculate their strength, or form any proper conception of the depth of their policy, craft and subtilty?

Besides a flattering, a tempting and ensnaring world, that old serpent, the Devil, with all the infernal legions under him, combine, by every means in their power, to overthrow the faith in general, and to take all possible advantage of our ignorance and weakness, and blinding lusts, and of all the deceitfulness and wickedness of our hearts, to subvert our own faith in particular, to draw or drive us into sin, and to destroy our souls. Nor are these invisible foes without their subordinate agents among men, who act under their influence, and co-operate in promoting their nefarious designs. Among men there are numerous haters and opposers of

the truth, of the faith, in which it concerns us to stand fast. Professed unbelievers and avowed opposers of Christianity, both in Europe and America, have greatly increased within the last fifty years, or come out to open view, and combined their efforts to root out all revealed religion, with an air of confidence, and an appearance of success, far beyond what hath been usual in former times.

In Europe, many renouncing the justly abhorred tenets and ceremonies, doctrines and practices of a corrupt and idolatrous church, ran into the opposite extreme, of renouncing and holding in abhorrence the bible itself, and all revealed religion; and some of them, even into the wildest atheism. And though they professed to leave men to act according to their own judgment with respect to religion, yet in their zeal to propagate their own opinions and feelings, and to render the bible an object of the utmost hatred and contempt, they sometimes discovered a spirit, not unlike to that of former persecutors, and expressed sentiments plainly indicative of what they would do, if they could. For when a man roundly affirms, "It were better, 'far better, that we admitted, if it 'were possible, a thousand devils 'to roam at large, and to preach 'publicly the doctrines of devils '—than that we should permit 'one such impostor or monster as 'Moses and the bible-prophets to 'come with the pretended word 'of God in his mouth, and have 'credit among us," who can entertain a doubt, that if it lay in his power, he would effectually prevent among us the existence of men, who avow their belief, that the bible is the word of God, and boldly preach it as such?

Of the infidels of the other continent, there are many disciples and zealous fellow-laborers in this country, and some of them apparently actuated by the like bible-extermminating spirit.

Besides professed unbelievers, there are numerous classes of masked enemies to the truth, who, under a profession of regard to the cause of Christ, inculcate principles and practices subversive of the most essential articles of the Christian faith, and destructive to true gospel holiness.

The doctrine of the Trinity—of the proper divinity of Christ—of satisfaction or atonement for sin by his death—of man's total depravity—of a supernatural change of heart by the special influence or agency of the Holy Spirit—of justification solely by the righteousness of Christ, thro' faith in him—some or other of these essential articles of the Christian system, as well as others in connection with these, perhaps, not less essential, are expressly denied, or silently passed over and cautiously left out, or almost entirely explained away, by many professed believers and teachers of the Christian religion; whilst the doctrine, that all mankind, whatever be their faith, and whatever their practice in this life, will be finally saved and eternally happy, is zealously contended for and propagated by some, and embraced by numbers.

Do not these things, my brethren, clearly evince the necessity, and strikingly display the vast importance, of acting conformably to the divine orders now under consideration?

When the all important faith of the gospel is thus variously and virulently attacked—when Satan and all his legions of devils, and

numerous hosts of our fellow-creatures, are employing all their power, and all their policy, in making their combined and separate efforts, to shake our confidence in the truth—to draw or drive us from it—to propagate all manner of errors and delusions, and to pour in upon us a flood of the most open and daring infidelity; and all this, with threatening appearances of unusual success; is it not high time for us, to exert ourselves in the execution of our master's commands? Does not such a state of things loudly admonish us, and exhibit peculiar motives, to watch our hearts, and to look well to our ways—to guard against and labor to escape or baffle all the artifices of the enemy; and particularly, to take heed, that we do not give them any advantage by our own errors and misconduct—to stand fast in the faith ourselves, and to watch over, exhort, instruct, encourage and strengthen, and, if need be, to warn and reprove, one another—to prepare and fortify our own and one another's minds, for bearing, with fortitude and equanimity, false accusations, reproach and contempt, losses and sufferings, and to act the man in defence of the truth, by nobly sustaining whatever shame, disgrace, or pain, we may be called to endure, in vindication of the faith once delivered to the saints; as also, to take pains in furnishing ourselves and one another, with proper arguments to be employed in support of the truth, as occasions may require? And does it not especially become us, to exhibit in real life, the genuine nature and divine excellence of real Christianity, by a conversation and practice steadily and universally

conformable to the true spirit and import of the pure doctrines of the gospel, and to its holy and benevolent precepts? Would not this probably have greater influence, than a thousand mere verbal arguments, to convince unbelievers, to uphold the truth, and to confound its enemies?

When we see how determined the enemy are—how resolute and persevering, straining every nerve and sparing no pains or expense, to subvert the truth, to propagate all manner of error, falsehood and delusion, immorality and licentiousness, and to erect and support the standard of infidelity, *let us* be excited to act with as great resolution and firmness, and show ourselves as ready and determined, to encounter every difficulty, and to spare no labor, pains or expense, which may be found necessary, to counteract their nefarious designs, to uphold and promote among ourselves the religion of Jesus Christ, to transmit it to our posterity, and to contribute to the successful propagation of the gospel and subversion of Satan's kingdom, throughout the world.

As a further excitement let it be added:

3. There is no sufficient ground for discouragement or disheartening fear, with respect to the cause of Christ generally considered, or to our own salvation in particular, in case we are faithful. For He, under whose banner we fight, is King of kings, and Lord of lords, and will certainly conquer all his enemies, and obtain the full desire of his heart. And in case we are sincere and hearty in the cause, and act agreeable to his instructions, we have sufficient grounds to expect all needful divine assistance and support, and an issue happy and glorious even to ourselves.

Mercy and grace for seasonable help will not be withheld, if we seek and pray for it as we ought, with constancy and perseverance. For we have a great high priest, who hath passed into the heavens, Jesus, the Son of God, and may therefore come boldly, with freedom and confidence, to the throne of grace, that we may obtain mercy, and find grace to help in time of need. God's faithfulness is engaged, not to suffer his people to be tempted above that they are able, but with the temptation also, to make a way to escape, that they may be able to bear it. He hath promised, that he will never leave nor forsake them; so that they may boldly say, The Lord is our helper, and we will not fear what man shall do unto us. All things work together for their good. Neither death, nor life, nor principalities, nor powers, nor things present, nor things to come, nor height nor depth, nor any other creature, shall be able to separate them from the love of God, which is in Christ Jesus our Lord. And he that overcometh, as every sincere friend and faithful servant of Christ, to whom such great and precious promises are made, most certainly will, shall possess a glorious eternal reward in the world to come: he shall inherit all things, and God himself will be his God, and he shall be his son.

Such abundant encouragement, such animating motives, to watch, to stand fast in the faith, to quit ourselves like men, and be strong;—such great and precious promises of all needful assistance and support, in fighting the good fight of faith, *have we*, in case we are hearty in the cause, and of final victory and a glorious eternal reward! But if notwithstanding

ing our profession and visible relation to Christ, we are destitute of the faith which worketh by love, and, instead of overcoming, are ourselves finally overcome by Satan, sin and the world, we shall not only fall short of the crown of life and glory, but, moreover, have our part with the enemies of the Great King, in the eternal torments to which they are reserved. For Christ will certainly conquer and reign, and put all enemies under his feet. And what more can be said, or what more can be needful, by way of motive, to excite us to watch and pray always, looking diligently lest any of us fail of the grace of God? What more can be necessary, to call up all our active powers to every proper exertion, in striving against sin, and contending earnestly for the faith once delivered to the saints, and applying to the diligent and faithful discharge of the duties incumbent on us, in our respective characters, stations and departments, whether as private Christians, or as pastors and teachers, who are bound to watch for the souls of others, as well as for our own, and to stand forward and perform a distinguished part for the defence and propagation of the gospel?

Let us, then, be steadfast, unmoveable, always abounding in the work of the Lord; well assured, that, if we are so, our labor will not be in vain in the Lord.

ASTHENES.

A Narrative of a Revival of Religion in the town of HALIFAX, Vermont, communicated to the Editors by the Rev. JESSE EDSON, Pastor of the church in that town.

GENTLEMEN,

WITH pleasure and edification I read your instructive Evangelical Magazine; and think it calculated for the promotion of religion, by throwing light upon the doctrines of grace, and containing so much religious intelligence, animating and encouraging to the friends of Zion, and convictive to her enemies. Whether the following account of the revival of religion in this place will be conducive to the same end, is submitted with deference.

There appeared to be a growing seriousness and solemnity in our public assemblies, from the time of my ordination, which was in October 1796, from which I took great encouragement, that God was about to visit us with a shower of divine grace, months before any thing very particular appeared. It worked a long time like a secret fire; many hearts burnt within them, before they made their minds known to each other, thinking they were alone.

The first visible appearances of a revival began in the church; professors seemed to awake from their stupidity and coldness, and to speak freely one to another upon the things of religion. A spirit of prayer and supplication was poured upon them—they began to meet for religious conferences, and an increasing fervency and engagedness appeared; and the attention of two or three, who had entertained a hope for several years, was called up.—From this time, there began to be a visible shaking among the dry bones; and a few individuals were raised to spiritual life.—About the same time, a young woman, belonging to a neighboring parish, very fond of the vain

amusements of youth, grew uneasy with them, but could not tell why, and refused, though earnestly solicited, to join in them. She formed a resolution to come to Halifax, without being able to give any satisfactory reason; and did it against the feelings and earnest solicitations of the family with whom she lived.—She soon found what her business was; the very first Sabbath, (April 29, 1798) I preached from Matt. xi. 28. *Come unto me all ye that labor and are heavy laden, and I will give you rest.* The preaching seemed truly, to be accompanied with the *demonstration of the Spirit and of power.* I saw this person, then a stranger to me, in tears, and deeply affected.—Many were powerfully taken hold of, and began to feel sin, in reality, to be a great burden. It was the most solemn day that ever I beheld, I shall never forget it.

The spirit seemed to come like a rushing, mighty wind, to melt the souls of God's dear children, to cause sinners to tremble, stubborn wills to bow, and hard hearts to relent. Many received impressions, which never left them, till their hopeful conversion. Numbers flocked to Christ as a cloud, and as doves to their windows; fifteen were received the next communion, twenty-one the communion following, about sixty in the whole. The persons who were subjects of the awakening were of different ages, from above fifty, down to fifteen years.

The work in those who were made the happy subjects of it, was remarkably free from enthusiasm and disorder, accompanied with a great sense of the evil nature of sin. They were led to see themselves entirely destitute of any righteousness of their own to

recommend them to God; that they were totally depraved, deserving nothing from God, but everlasting misery, and entirely dependent on sovereign grace, which plucked them as brands from the burning. The doctrines of grace, to which some of them had been particularly opposed, became sweet and ravishing doctrines. God's way appeared the best way, and they were led to admire the riches of free grace in his Son.

One instance somewhat singular, may be worthy of note. A man naturally steady in his life and conversation, who remained an attentive observer till near the close of the awakening, without any particular operation upon his mind, going one day out of town upon business and on a law altercation, it turned in his mind the bible was the best law book, the eternal rule of right between man and man. This occurred to his mind, frequently, when going home, and when he retired, but he felt no alarming conviction of sin; he awaked before day with the impression running in his mind, *the bible is the best law book*. He arose and made a fire; and while he sat meditating upon this impression, all on a sudden his soul was filled with raptures, and 'ere he was aware, like the chariots of Aminidab,' he beheld such glory and beauty in the divine character, as he could not describe, and his mouth was immediately filled with praise. Though naturally still and of few words, his wife told me, she was waked by his praising God in loud strains. He immediately set up family duties, and continued in this sweet and comfortable frame of mind for a considerable time without thinking of its being a change of heart. But finding his soul filled with

love to God, drawn forth with peculiar affection towards the brethren, a most earnest desire for the salvation of precious souls, that he had a peculiar relish for the word, took delight in the duties of religion, and had a great desire to come to the ordinances; he was led to hope he had become a new man, offered himself, and was admitted to the church, where he has adorned his profession.

Those who came forward, have in general, continued to give satisfactory evidences in their lives and conversation, that they became true converts. But we have had a time of trial, a sifting time, and were ready to conclude God had forsaken us for abusing such distinguished mercies. But blessed be God he is awakening some from their slumbers; there appears again to be more seriousness among us, several have of late met with comfort, and some others are under very deep impressions. Among those who have of late come forward, there is one very remarkable instance of the power of divine grace. She is a woman considerably past the middle age of life, and was a violent opposer in the former awakening; tried to hinder her husband who was then a sharer, from coming forward; opposed him in family duties, and every thing good and serious, making his life exceedingly uncomfortable. She shewed the utmost spite against all who appeared engaged in the work, and would rage as though she wanted means to vent her malice. She would not attend meeting, nor read the bible or any good book. But she has found God to be stronger than herself, and for several months has been under most pungent conviction, perhaps, in some measure accord-

ing to her manifest opposition. All her wickedness, bitterness, enmity and rage, appeared to her to be pointed directly against God. It pricked her to the heart ; her iniquity seemed greater than she could bear : the pains of hell gat hold of her, and she was ready to give up in despair. Her necessity was the time of God's mercy ; he made bare his almighty arm, plucked her as a brand from the burning, brought her into the glorious liberty of the gospel, and gave her to taste the sweets of redeeming love. Her temper and conduct appeared entirely changed, and the visible alteration in her, is as great as ever I beheld in any person. She has a great sense of the evil of her conduct, and cannot speak of it without tears : This is her view of it, to use her own expressions, *she was actuated by the very spirit of the infernals.* She told me, that when under deep conviction, she thought it utterly impossible for her ever to get rid of her enmity towards particular persons ; but the first of her beginning to take hope, and encouragement, was from finding these feelings wholly gone, and her soul melted into love and tenderness. She ascribes all to free sovereign grace, admiring the goodness, forbearance, long suffering and tender mercy of God, in bowing her will, as she stood out against light and conviction, till his all-conquering grace overpowered her.

Hereby, she has found peace and comfort ; happiness is restored to the family, and joy and gladness revived in the hearts of God's children. In many instances the power of divine grace has been so strikingly displayed as to be clearly evincive, that it is the work of God.

I am, Gentlemen, with considerations of esteem, Yours, &c.

JESSE EDSON.

Halifax, (V.) Aug. 12, 1802.

Religious Intelligence.

ORDINATION OF THE REV.
JAMES W. WOODWARD.

*At a Meeting of the North Con-
fociation of Hartford County, hol-
den at Windsor, September 28th,
A. D. 1802.*

A communication was made to the Confociation, from the Trustees of the Missionary Society of Connecticut, in the words following, viz.

*" At a Meeting of the Trustees of
the Missionary Society of Con-
necticut, at Hartford, September
1, A. D. 1802.*

*" Voted, That the North Con-
fociation of Hartford County, to
be convened at Windsor the 28th
day of instant September, be re-
quested to ordain Mr. James W.
Woodward, a candidate for the
ministry, to the work of the gos-
pel ministry, particularly as an
Evangelist, to itinerate as a mis-
sionary ; and that His Honor
JOHN TREADWELL, Esq. and
the Rev. Messrs. Nathan Wil-
liams, D. D. Benjamin Trumbull,
D. D. Cyprian Strong, Nathan
Strong, D. D. and Nathan Per-
kins, D. D. be requested to attend
as a delegation from this Board,
and assist in the ordination of the
said Mr. Woodward, if upon ex-
amination he should be judged
qualified for the work ; any two
of the above named delegation to
be a quorum to act on behalf of
the Board.*

A true Copy of Record,

Attest

ABEL FLINT, *Secretary.*"

In compliance with the above request, the Consociation proceeded to examine Mr. *Woodward*, and gaining full satisfaction as to his qualifications for the ministry, and his views in entering on the work, unanimously voted to ordain him as an Evangelist.

Voted, That the ordination solemnity be attended to, to-morrow morning at 10 o'clock; and that the several parts of the public service be performed by the following persons, The Rev. *Abel Flint*, to read the necessary papers; the Rev. *Nathan Perkins*, D. D. to make the introductory prayer; the Rev. *Joseph Washburn* to preach the sermon; the Rev. *Nehemiah Prudden* to make the consecrating prayer; the Rev. *Aaron Church* to give the charge; the Rev. *David McClure* to give the right hand of fellowship; and the Rev. *Nathan Strong*, D. D. to make the concluding prayer.

On Wednesday Sept. 29th, The Rev. *James W. Woodward*, in pursuance of the above vote, was solemnly consecrated to the work of an Evangelist.

Certified by

ABEL FLINT,

Register of the Consociation.

Mr. *Washburn* preached a sermon well adapted to the occasion from Psalm viii. 2. The object of the discourse was to show the unpromising situation of the church with respect to their enemies, as viewed by an eye of sense;—the ground of confidence we have that tho weak and impotent as babes, they shall finally prevail;—and to point out some of the principal ways in which they have been, and will still be enabled to withstand temptation or opposition, and still the enemy.

The address to the candidate, Mr. *Washburn*, at the request of the Editors, has communicated for the Magazine, and it is here subjoined.

DEAR BROTHER,

THE situation in which you this day stand, is interesting and solemn. The King of Zion is now present in the instituted authorities of his church; before whom you have presented yourself to receive commission, according to divine institution, to preach the gospel, and dispense the mysteries of the kingdom of God, to perishing sinners. The eye of God is upon you—He discerns all your views—all your motives in thus presenting yourself. The solemn scene is also witnessed by men and angels; and your ordination vows, now to be made, in this sacred house, will be registered in Heaven. May the Lord support you in the solemn transaction—enable you to be deeply humble, and sincerely, cheerfully, and unreservedly, to devote yourself to the important work to which you are called!

The subject, my Brother, which we have been contemplating, must have interested your feelings, and suggested important thoughts, applicable to your situation in view of the work before you. It must have suggested that the work which you desire, is a *good work*, and *honorable*. To be commissioned to carry the light of life to the ignorant and benighted—to preach good tidings to the meek—to bind up the broken hearted—to proclaim liberty to the miserable captives of Satan, and the opening of the prison to them that are bound, and in this way be instrumental in the hand of God, to still the enemy and aven-

ger, how good the work : How honorable the employment ! You will doubtless, in this view, adopt, with humility and thankfulness, the words of the apostle, " unto me, who am less than the least of all saints, in this *grace* given, that I should preach among the Gentiles, the unsearchable riches of Christ."

But the work, tho' good and honorable, is great and *arduous*. You must expect, in the prosecution of it, to meet with peculiar difficulties and trials. You will experience opposition from within and without. You will be tried, and opposed by the remaining corruptions of your own heart—by the passions and prejudices of unreasonable men—by the alluring vanities, and distracting cares of the world—by the threatening prevalence of profanity, infidelity and irreligion—and by the subtle devices and artful machinations of the grand enemy and avenger.

But be not discouraged. Go forth in the name and strength of the Lord Jesus—give no place to the devil—maintain your ground as a good soldier, under the great leader and captain of our salvation. Let none of these things move you, neither count your own life dear unto you, so that you may finish your course with joy, and the ministry you this day receive of the Lord Jesus, to testify the gospel of the grace of God. At all times realize your dependance and trust only in him who is able out of the mouth of babes, to ordain strength.

Let me add, that would you hope to be accepted of God and succeeded in your work, to be made an instrument to still the enemy and avenger and build up the kingdom of God, you must view, all the duties which have been sug-

gested by our subject, as incumbent on Christians, to be peculiarly incumbent on you. See to it, therefore, in the first place, *that you be much in prayer*. You will not have great success in opposing the enemy, nor in comforting and edifying God's children ; nor will you have comfort and peace in your own mind under trials, unless you are a man of prayer.

Where can you go for counsel, comfort and direction, under the trials of the minister, and the peculiar trials and more arduous labors of the missionary, who has the care of many churches and the opposition of many and peculiar enemies—where can you go but unto God ? You will by your situation, be deprived of the counsel and advice of your fathers and brethren in the ministry, when you may feel that they are peculiarly desirable, and needful ; but you will not be deprived of the presence of God. He will be ready to hear, if you seek to him, and to give you counsel and comfort from his word, through the teaching and influence of his Spirit. Improve therefore the precious privilege, and be much in prayer.

Be *consistent* also in your confession of Christ. Maintain a holy walk and conversation, and pray that you may not destroy the souls of others, nor bring a reproach upon the sacred office, by a loose and unholy life. " Let no man despise thy youth ; but be thou an example of the believers in word, in conversation, in charity, in spirit, in faith, in purity." Give attendance to reading—especially the word of God : *That* contains your instructions, and is your principal armor. Be therefore familiar with it.

Be *faithful* also in preaching

the gospel, wherever you are called. Declare the whole counsel of God. Keep back nothing.—Fear not to let the whole character of God come out to view.—Fear not to let the real character, and entire dependence of sinners be known. While you choose acceptable words, carefully avoid that *temporizing spirit* which would conceal the *searching* and *humbling* truths of the gospel under specious coverings. How many, alas! in this way, handle the word of God deceitfully! The words of such still not the enemy, neither do they displease, because they strike not at the foundations of his kingdom. Remember, Brother, to guard you from unfaithfulness in this respect, to which there are so many temptations from the fear of man, and a regard to popular applause—remember that you are a *dying man*, and that you preach to dying men. Shortly you must stand at the bar of God, and give an account of your stewardship. Remember that there will probably, be many unfaithful ministers at the left hand of Christ at his appearing, whose guilt will be awfully aggravated. The blood of souls will be required at their hands. But we hope better things of you, Brother; yea we have a charitable confidence in you. We hope and trust that the grace of God is in your heart; and that it is and will continue to be your prayer, that you may be *faithful*. This is the prayer of God's people, this day. We commend you to God and the guidance of his Spirit; and we will *continue* to commend you. We will remember you in our prayers, when you shall be gone from us to the field of your arduous labors. May the Lord be with you, wherever in his Providence,

you shall be called—give you strength according to your day—and perfect strength out of your mouth to still the enemy and avenger—May the blessing of many ready to perish, come upon you, and may you have many souls, who shall be seals of your ministry, and the crowns of your rejoicing in the day of the Lord Jesus. Amen.

An Address to the Churches and Congregations, from the Congregational Missionary Society, originated in the counties of Berkshire and Columbia.

BRETHREN and FRIENDS,

THE object which the Society has in view is no less than the advancement of the kingdom of Christ in the extensive new settlements of our country, and among heathen nations.—The prospects of success at the time of the institution of this Society, in the year 1798, were doubtful. The number was then small, consisting of about twenty ministers, and a few serious brethren of the churches, and others benevolently disposed. They were destitute of funds, except their own entrance money, nor had they any where to look, for pecuniary aid, but to the charity of the people.

Notwithstanding all discouragements, the society resolved to make efforts to carry into effect the great end which it contemplated, trusting the event in the hand of the head of the church. As Christ is always pleased with endeavors of this nature, the society took courage, and the efforts have been successful. Individuals and congregations have been excited to liberality, in contributing for the sup-

port of Missionaries; and Missionaries have been induced to undertake the arduous work, with *but a bare support*.

The Missionaries from this society, have been sent chiefly to the new settlements, lying westward of these northern States.— Their instructions from the Trustees have been, to travel from place to place; preach to such people as cannot obtain preaching for themselves; confer with people, publicly and privately, on the things of religion; form churches, and administer the ordinances, when they judge proper; and in fine, to do every thing in their power to build up Zion.

Journals of the labors and success of the Missionaries have been duly exhibited to the Trustees. By these, and by verbal information, as well as by many affectionate and grateful letters from the people in the new settlements, it appears, that their labors have been abundant, and success encouraging. They have preached almost daily, attended many conferences, and church-meetings, administered the ordinances frequently, and collected churches. It appears, that much has been done to revive family religion, and to excite attention to the duties of the Lord's day; that they have, in some instances, been instrumental of promoting *special awakenings*, which have been attended with the hopeful conversion of many; by which the churches have been edified, and the hearts of Christians gladdened.

Encouraged by these pleasing considerations, and impressed with a sense of the riches of divine mercy, in succeeding past efforts; the society feel strong obligations to persevere. A great and effectual door is opened, to

the westward and elsewhere, for a display of the most ardent zeal for the glory of God, and the good of mankind. The territory of new settlements in the west, is already more extensive, than all the old settlements in the New-England States. The most of the people in that great tract are, by their circumstances, deprived of the preaching of the gospel. Their children are liable to grow up in ignorance of religion, and forgetfulness of the holy sabbath.

And even your neighbors and friends, who emigrate in middle age, are liable, gradually to lose the religious impressions, and the habits of seriousness, which they contracted under the peculiar advantages of the older settlements of the country. Christians, scattered abroad in the new country, are mourning under these evils; and praying the Lord of the harvest to send forth laborers into his harvest.

The condition of these emigrants, considered in a religious view, is unhappy, and calls on you to imbibe the feelings of a compassionate friend, and to express them by contributing a portion of your abundance, to send Missionaries for their instruction and encouragement. The mite of the widow will be as acceptable to Christ, as the abundance of the rich; and be it more or less that you bestow, the whole will be appropriated for the benefit of your brethren in the new settlements, or for the benefit of the heathen.

The experience of all past ages proves, that preachers of the gospel are essential to the very existence of religion. The people in our new settlements will, doubtless, gradually lose sight of the gospel, and sink into heathenism,

if they, for a long time, remain destitute of faithful preachers. If therefore, you have any regard for their spiritual interest; if you wish well to the nation, of which they, as well as you, are members; if you are well wishers to Zion, the city of our God, exert yourselves. Your charity, if done with a Christian spirit, will be returned to you an hundred fold. Open, therefore your hearts and your hands. Is it a great thing, out of your abundance, to part with a little, for the glory of HIM, who gives you all things? Be persuaded to do something, that your brethren in the wilderness, and, if possible, even their heathen neighbors, may have a share with you in the riches of Christ.

The gospel is the greatest external favor, that God ever bestowed on sinful men. It curbs corrupt passions—meliorates savage ferocity—forms men into harmonious society, and lays a broad foundation for peace and happiness. It exhibits a system of truth, suited to enlarge the understanding, and give pleasure to the benevolent heart. It tenders a pardon to the guilty, and points out the way to eternal life. Those therefore, are doing the greatest possible kindness to their fellow men, who are using the best means to propagate the gospel.

In the present day great efforts are made to spread the knowledge of the Redeemer among mankind. More, perhaps, has been done for this purpose, within the last five or six years, than in half a century before. Missionary Societies have been formed in various parts of Europe, calculated for very extensive operations. A number of societies are lately formed in America. Liberal contributions

have been made, on both sides of the Atlantic. Missionaries are now abroad in various parts of the world, preaching the gospel of Jesus Christ. Poor blacks in *Africa*, ignorant *Hottentots* on the *Cape of Good-Hope*, and the miserable inhabitants of the *East-Indies* and of the *South Sea Islands*, are hearing the gospel from the voice of Missionaries. American Missionaries are laboring in the new settlements, where there is continual need of a much greater number. "The harvest is plentiful and the laborers are few." Several are among the Indian tribes, and there, the field is almost boundless.

The work which is thus begun, is a great and good work. It has taken place, as we conceive, in consequence of the late effusions of the Holy Spirit, both in *Europe* and *America*. And while God's Spirit is poured out, it is hoped, that a standard will be supported against the enemies of Christ's kingdom.

The great body of men consisting of Missionaries, members of societies, and other benefactors, are united in one cause: The cause is the display of the glory of the ever blessed God, in the salvation of sinful men.

Arise, Brethren, and come forward to the help of the Lord against the mighty, who wish to blot out the Christian name. Be animated in this glorious cause: Join with those who are on the Lord's side: Open your bountiful hands, to promote the great design: Open your hearts to embrace the gospel; and pray fervently, that the knowledge of our Saviour may spread through all parts of our nation, through the Indian tribes, and through the world.

An Account of Missionary Labors.

THE Rev. *Beriah Hotchkin* went on a Mission in the Summer of 1798, in the county of Ontario and its vicinities; was absent 58 days, rode 646 miles, and preached 41 Sermons.

The Rev. *Joseph Badger*, went on a Mission, at the same time to the Susquehannah country; was absent 90 days, rode 935 miles, preached 67 times, formed one church, administered the Lord's Supper once, admitted 2 members into the church, and baptized 12 children.

The Rev. *Joseph Avery* went on a Mission in the Summer of 1799, to the county of Ontario; was absent 13 weeks, rode 1026 miles, preached 45 sermons, attended 32 religious conferences, formed one church, attended the examination of 44 persons for admission to the churches, admitted 16 into churches, baptized 10 adult persons, and 45 children.

In the Fall of 1799, he spent 13 weeks on a Mission to the county of Ontario and its vicinities; preached 50 sermons, attended 28 religious conferences, and 8 church meetings; gathered one church, examined 6 persons for admission to the churches, admitted 9 members, baptized 29 persons, and administered the sacrament of the Lord's supper 3 times.

In the beginning of the year 1800, Mr. *Abiel Jones*, a candidate preacher, spent 4 weeks in the county of Ontario; preached 24 sermons, attended several conferences, and performed other Missionary labors.

The Rev. *Samuel Fuller*, in the beginning of the year 1800, served 12 weeks in the counties of Onondaga, Cayuga, and their

vicinities; rode 707 miles, preached 56 times, attended 11 conferences, examined 14 persons for church-membership, formed one church, administered the sacrament of the Lord's supper once, and baptized two adults, and 14 children.

In the Summer of 1800, the Rev. *David Perry* labored 13 weeks in the western country, rode 1200 miles, preached 106 times, attended 7 religious conferences, administered the Lord's supper 3 times, collected one church, baptized 26 persons, and taught from house to house.

In the Summer of 1800, the Rev. *Nathaniel Turner* served as a Missionary 8 weeks, in the State of Vermont; rode 770 miles, preached 58 times, attended 3 church meetings and three conferences; baptized 11 persons, formed one church, and assisted in uniting two small churches in one.

At the same time, the Rev. *Timothy Woodbridge* served as a Missionary 8 weeks, to the West of Lake George, from whose journal it appears, that he rode 421 miles, preached 33 times, made 17 family visits, formed one church, administered the Lord's supper once, and baptized 7 children.

Mr. Woodbridge, the winter following, performed 12 weeks more of missionary service, in the same country, rode 435 miles, preached 49 times, made ten family visits and 3 school visits, and baptized one child.

In the winter of 1801, Mr. *Abiel Jones* served 8 weeks in the western country, rode 300 miles, and preached 36 sermons.

In the summer of 1801, Rev. *Aaron Bascom* performed a mission of 12 weeks in the western parts

of the State of New-York, rode 861 miles, visited 159 families, baptized 7 persons, attended 4 conferences, visited 8 schools, formed one church, and preached 102 sermons.

In addition to these missionaries,

Mr. Porter and Mr. Harrower have been or now are employed in Luzerne county and parts adjoining; Mr. Perry in Genesee; and Mr. Worcester in the North-west part of Vermont.

A Statement of the Funds of the Congregational Missionary Society, originated in the Counties of Berkshire and Columbia, and the expenditures of the Funds, from July 1798, to September 1801.

Account of Monies received by the Treasurer.

		B.	C.
1798.			
Feb.	Received entrance money from sundry members,	23	10
	Contribution from the people in Spencertown,	5	64
April to June.	Entrance money from five members,	5	
	Contribution from Green-River,	7	82
Sept.	Entrance money and private donation,	3	
	Contribution from New-Lebanon,	7	80
	Entrance money from nine members,	9	
	A contribution from West-Stockbridge,	21	
Oct.	A contribution from New-Marlborough,	8	67
	On a subscription for printing the Constitution, &c.	15	16
1799. May.	A contribution from Middlefield,	14	68
	A contribution from Chester,	16	41
	A contribution from Pittsfield,	21	83
	A contribution from Green River,	4	86
August.	From Rev. Beriah Hotchkin, collected on a mission,	8	68
Sept.	Entrance money and annual dues from members,	26	96
	From Rev. Joseph Badger, collected on a mission,	7	5
	A contribution from Lee,	19	64
	A contribution from Cornwall, (Vt.)	30	12
	From Rev. Jacob Avery, collected on a mission,	15	90
1800. Jan.	A contribution from Sheffield,	11	67
	From Rev. Benjamin Wooster, Vermont,	1	
	From Rev. Jacob Catlin, collected on a mission,	13	36
	Annual due of two members,	2	
April.	A contribution from Stockbridge,	56	72
	A contribution from Richmond,	12	50
	A contribution from Spencertown,	13	43
Sept.	From Mrs. Phebe Stevens, on a donation made by Rev. John Stevens, deceased,	17	
	A donation from Mrs. Deane, of Richmond,		25
	A private donation,	3	
	From Rev. David Perry, collected on a mission,	44	51
	A contribution from Pittsfield,	23	70
	From Rev. Timothy Woodbridge, collected on a mission,	3	94
	From Rev. Samuel Fuller, collected on a mission,	5	62
	From Rev. Nathaniel Turner, collected on a mission,		50
	Entrance monies and annual dues from members,	43	
1801. June.	A contribution from Sheffield,	12	62
	A contribution from Stockbridge,	67	34
July.	A contribution from New-Marlborough,	11	42

1801.
Sept.

	D.	C.
A contribution from Goshen, Mass.	15	39
Donation from Rev. Daniel Collins,	2	
Donation from Rev. Gideon Hawley,	2	
Donation from Mrs. Lydia Codner,	1	
From Rev. Timothy Woodbridge, collected on a mission,	8	42
A contribution from Pittsfield,	17	86
Entrance money and annual dues from members,	28	
A private donation,	2	20
A donation from Rev. Nath. Turner,	1	
A donation from Elifha Lee, Esq.	5	

Dolls. 698 77

AN ACCOUNT

Of the expenditures of the Funds, by order of the Trustees of the Society.

	D.	C.
1798, July. Paid Rev. Joseph Badger for 12 weeks mission to Susquehannah and Chenango, his pulpit being supplied by neighboring ministers,	30	
Aug. to Sept. 1799. Paid Rev. Beriah Hotchkin for 8 weeks mission to the county of Ontario,	47	65
Paid Roffeter & Willard for printing the constitution,	13	
1799. May to Sept, Paid Rev. Joseph Avery for 12 weeks Mission to the county of Ontario, &c. his pulpit being supplied by neighboring ministers,	40	
Paid Rev. Isaac Babbit for supplying Mr. Avery's pulpit one sabbath,	4	
1800. Jan. Paid Rev. Jacob Catlin for 12 weeks mission to the county of Ontario, his pulpit being supplied,	40	
Paid Rev. Samuel Fuller, for 12 weeks mission to the county of Ontario,	72	
Paid Mr. Abiel Jones for 4 weeks mission to the county of Ontario and its vicinities,	24	
April. Paid Rev. Jacob Catlin for 50 pamphlets, the posthumous works of Rev. John Stevens, deceased,	1	
Sept. Paid Rev. David Perry for 13 weeks mission to Onondago and its vicinity, his pulpit being supplied,	45	
Paid Rev. Timothy Woodbridge for 8 weeks mission to the westward of Lake George,	48	
October. Paid Rev. Nathaniel Turner for 5 weeks mission to Vermont, his pulpit being supplied,	16	67
1801. Sep. Paid Rev. Timothy Woodbridge for 12 weeks mission to the westward of Lake George,	72	
Paid Mr. Abiel Jones to engage him on a mission to the westward,	24	
Paid Rev. Samuel Fuller, to engage him on a mission to the westward,	10	
Paid Rev. Jacob Catlin for a Treasurer's book,		67
	492	99
Total Received,	698	77
Total paid out,	492	99
In Treasury, Dolls.	205	78

A hint to wealthy Christians.

THE following thoughts are not addressed to cold, formal or hypocritical professors, but to those who love our Lord Jesus Christ in sincerity, who have the same mind which was in him, who have his Spirit dwelling in them, who know in a measure the terrors of the Lord, the worth of immortal souls, who have tasted that the Lord is gracious and who have some zeal for the advancement of the Redeemer's kingdom in the world.

You cannot be insensible, dear and respected brethren, how highly you are favored. In connection with an abundance of the good things of the present life, you have also bestowed upon you the unspeakably richer blessings of the covenant of grace. Under an affecting sense of the manifold blessings your heavenly Father hath conferred upon you, you have doubtless been led individually to adopt the language of the Psalmist and make the grateful enquiry, "What shall I render to the Lord for all his benefits to me?" Disposed also to reply in the language of the same devotion, "I will take the cup of salvation and call on the name of the Lord," it is hoped the hint suggested in these lines will not be unacceptable to you.

Taking the cup of salvation yourselves, surely you will wish to pledge your fellow creatures with the same, and to this end, with a fervent importunity calling on the name of the Lord, you will feel it incumbent upon you to make exertions according to the ability with which you are furnished by a bountiful providence.

Thro' the kind ordering of the great head of the church provision is made and making for sending forth

heralds of the everlasting gospel to new and distant settlements and among the savage tribes. The harvest truly is plenteous but the laborers are few. And what provision is made to increase their number? Are there not pious youth of good genius, who long for an education that they may be prepared to go forth in the service? But alas, they want the means—they have no ability to defray the expense. And to send forth raw, undisciplined troops in this arduous service would tend to sink the estimation of the ministry and injure the cause.

You, Christian gentlemen, are furnished with the means of nurturing these promising youth for the noble purpose. And in the name of our adorable and benevolent Jesus who for you sakes became poor that ye through his poverty might be rich, can a portion of your property be appropriated to a more benevolent and important use? From the mind which was in Christ and the spirit of his gospel, have you not reason to conclude that such an appropriation would meet his warmest approbation? And would it not entitle you to a reward in the great day, better than thousands of gold and silver? In this way how many friends may you make to yourselves of the mammon of unrighteousness, that when ye fail they may receive you into everlasting habitations.

Supposing one of you should select a youth and charge yourself with his education for the gospel ministry, and your inventory should in consequence be one thousand dollars less, would you have any reason to regret the expenditure when several thousands yet remained for your heirs? Behold the dear youth the object of your

benevolence through your instrumentality rendered capable of doing service to mankind of more value than many thousands! Hear him express his gratitude to you his noble benefactor, and render thanks and praise to that gracious God who put it into your heart. If his labors be stated, see a church built up under his ministry, or if itinerant, behold one congregation after another hanging upon his lips, numbers awakened to a sense of their perishing condition, made acquainted with the glorious gospel and led to put their trust in Jesus! Imagine thyself where indeed thou wilt shortly be, in the presence of thy glorious Redeemer above, surrounded with these happy souls, accompanied by the honored and happy instrument of their conversion, fostered and raised up by thy benevolent hand; must it not afford thy pious heart the most exquisite satisfaction? Canst thou conceive of any way in which an appropriation of a portion of thy property with the divine blessing, may turn to better account?

Or if the expense be thought too heavy for thee as an individual, induce one or more of thy Christian brethren in similar circumstances, to unite with thee and so jointly carry into effect the grand design.

As you supremely love the Lord Jesus Christ and would wish to approve yourselves to him as faithful stewards, be intreated, dear brethren, to take the subject into your serious consideration, and let a word to the wise be sufficient.

PHILO.

MISSIONARIES.

The Rev. Alex. Gillet lately re-

turned from a mission of 4 months to the northern parts of Vermont.

The Rev. *James W. Woodward*, soon after his ordination, entered on a mission to the southern counties in the western part of New-York, and the northern counties in Pennsylvania.

The Rev. *John Willard*, jun. has lately commenced a missionary tour to the new settlements on Connecticut River in the states of Vermont and New-Hampshire; and the Rev. *Samuel Leonard* to the northern counties of Vermont.

The other missionaries now in the service of the Missionary Society of Connecticut, are Rev. Messrs. *Badger* and *Chapman* in New-Connecticut; Rev. *S. Williston* in the western counties of New-York; Rev. *J. Busbnell* either in New-York state or Vermont, and Rev. *W. F. Miller* in the northern part of New-York west of Lake Champlain.

POETRY.

COMMUNICATED AS ORIGINAL.

The Lord's-day Morning.

1. **W**ELCOME bright Morn, with glad surprise,
Which saw our blessed Lord arise,
And leave the prison of the tomb,
To rise to realms to us unknown.

2. Triumphant thought, blest Jesus rose,
And trampled o'er his cruel foes;
He brake the bands of death in twain,
He lives and shall forever reign.

3. He sends his blessed Spirit down,
To fit us for a glorious crown;
Enlightening grace he freely gives,
The sinner looks to him and lives.

4. Forever blessed be his name,
Forever may I sing his fame;
Let time more swiftly glide along,
That I may join the Heavenly Song.

TACITUS.

Donation to the Missionary Society of Connecticut.

Obadiah Gore of Sheshequin, Pennsylvania, - 3 Dolls 38 Cts.